

# THE BAPTIST.

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## Mississippi Baptist State Convention, Yazoo City, Miss., July 8th, 1903.

Before the appointed hour, 10 a. m., the new, beautiful Baptist Church is well filled with as choice a personnel as one ever sees. An unusually large number of ladies are present at the very beginning. Vice president J. F. McCool calls the Convention to order and A. A. Lomax conducts the devotional exercises, which are participated in by F. T. Eaton, editor of the Western Recorder; A. J. Miller and interspersed with appropriate songs. President J. F. McCool appoints a committee on credentials. Pending the work of this committee Bro. M. J. Campbell, of Memphis, sings a solo to the delight of the Convention, after which Bro. I. J. Van Ness leads in prayer.

After enrollment of messengers, nominations for officers are made. The painful fact faces the body, that our former President is no more, and that his place must be filled. We mourn the loss of our esteemed brother Conn, and in sadness elect to this high place one of the best loved men among us—H. F. Sproles. L. F. Rainwater, W. T. Ratliff and A. J. Miller are put in nomination for vice-presidents; J. P. Hemby, for Recording Secretary; L. S. Foster, Corresponding Secretary; S. G. Cooper, Statistical Secretary; J. P. Brown, Treasurer. The tellers now report these brethren elected: W. T. Ratliff, A. J. Miller, vice-presidents; J. P. Hemby, Recording Secretary; L. S. Foster, Corresponding Secretary; S. G. Cooper, Statistical Secretary; J. P. Brown, Treasurer.

W. J. Derrick, pastor, extends some warm words of welcome. He had given 40 days notice for names of those who expected to attend Convention, and yet a great many did not respond. He had decided that he could not have a great number of Baptists do his way, so he had concluded to do the thing as they wished.

R. L. Bennett, of the Methodist Church, makes a sensible address on behalf of the citizens of the beautiful Yazoo City. Bro. Bennett pays high tribute to the Baptists in their consistency and loyalty to their convictions of duty as they see it. The address is a gem in every way.

To these words of welcome, J. L. Johnson, president of Hillman College, makes a pleasing address in a few well chosen words, accepting the hospitality so generously extended.

It is a great pleasure to us to receive and talk with so many visiting brethren. T. T. Eaton, editor of the Recorder; F. C. McConnell, Corresponding Secretary of the

Home Board; I. J. Van Ness, of the Sunday-school Board; Harvey Hatcher, representing the A. B. Publishing Co.; B. Y. Mullins, president of the Seminary; E. P. West, of Texas Standard; J. A. Lee, Glencoe, Ky.; Herbert Grace, representing the Argus; H. P. Hart, of Memphis; E. E. Folk, editor of The Baptist and Reflector.

We are made sad as we look into the seats made vacant by the death of H. C. Conn and Stacy Lord, who have departed this life since our last session. While their places have been ably filled, yet we do so sadly miss these choice spirits.

Bro. J. P. Culpepper pronounces the benediction.

At 2:30 p. m., the Convention re-assembles, vice-president W. T. Ratliff is in the chair. F. C. McConnell leads in prayer and the committee makes a partial report on order of business.

Statistical Secretary S. G. Cooper presents his report, portions of which are read. Number of associations in the State 55; number of churches, 1,284; baptisms 715; total membership, 99,409; Sunday-school, 575; total in Sunday-schools, 33,212; value of church property \$19,185.

A communication is handed the Secretary from Rev. H. L. Finley, now in Texas, remembering his many friends in Mississippi, and requesting to be remembered by this body. A reply is immediately returned, and in view of his affliction, Dr. Rowe is instructed to send him \$25.00, from the sustentation fund.

Secretary Rowe reads the annual report of the Convention Board, which will be given more fully further on in these columns. We stop here to say that State Missions is out of debt and everything looks full of encouragement for a very rapid development of the work in our State.

At this juncture quite a breezy, but good-humored, discussion arises upon a resolution by W. H. Hardy to carry the next session of the Convention to Hattiesburg on first Wednesday in July, 1904. The resolution prevailed.

Bro. W. A. Borum, of Greenville; W. H. Morgan, of Shaw; R. A. Kimbrough, of Tupelo; J. T. Watts, Aberdeen; S. E. Tull, Kosciusko; all new pastors in the State are given formal recognition by the Convention. The Convention now adjourns with prayer by C. L. Lewis.

We are here in overflowing numbers at 8:30 p. m. of the first day. T. J. Bailey leads in prayer and a quartette renders most beautifully "Heaven Will Be the Best of All." But as sweet as it is, it is apparent that a large part of the audience does not enter heartily into the exercise, but would have preferred "How Firm a Foundation" sung to a familiar tune in which all could have engaged. People generally enjoy a service in proportion as they can participate in it.

Dr. Borum, the new pastor at Greenville, offers prayer and H. F. Sproles reads the Scriptures at Matt. 7:24-26, 28; Luke 21:33; Rev. 3:14. A duet is beautifully rendered, but beyond a doubt some good old soulful hymn in which all could have engaged, would have been more appropriate and helpful to the worshippers.

Dr. Sproles is the preacher of the Convention sermon, and announces as his subject "Authority in Religion." Men in their lost and helpless state are seeking some one to lead them into life and safety. This is true in heathen lands as well as in Christian lands. We must have some final, conclusive authority. In whom is this authority to be found? The source of all authority in religion is in God. All agree to this proposition but in whom is the seat of this authority? Is it in the activity of the human intellect? Can reason discover this seat? In vain we shall turn to Christian consciousness for an expression of God's authority in the religious life.

We shall also search in vain for an expression of God's will in the work of his hands in material things.

We fail to find final authority in the Romish church which claims infallibility. It is not in intuition. This is good in its place, but is not final, satisfactory to the honest enquirer. The Christian accepts the Scriptures as the final authority in his life. No man, however wise or good, can be accepted as final authority, because the best men err and blunder.

At the close of this fine discourse, the vast congregation join evangelist Miller in singing with the spirit and the understanding the grand old hymn, "How Firm a Foundation." The evening is oppressively warm, but the packed house gives the most profound attention. Dr. Willingham leads the closing prayer.

The second day of the Convention opens bright and hot, but before the appointed hour the house is already comfortably full,



and every spirit devout. Just as the devotional exercises are beginning some big-voiced brethren sit outside the door musing seriously the services, talking altogether too loud and too long. It is a matter of regret that prominent brethren will be so thoughtless as to disturb public worship. Bro. A. Lee, pastor at Wesson, directs the devotional exercises; many brethren making short, sweet talks, and Bro. H. R. Hurst of Memphis leads us in our approach to the throne of God. R. H. Purser is called on and leads in a fervent prayer.

The devotional exercises give place to the regular business of the Convention, as President Sproles assumes the chair. The minutes are read by Secretary J. P. Hemby and W. T. Lowrey reads report of Board of Ministerial Education, which shows a deficit in this fund of about \$100.00, a better showing than a year ago. J. L. Pettigrew reads the usual report on Ministerial Education. When a man is called to preach, there is also a call to people to hear him. The report takes high ground as to the character and soundness of all beneficiaries of ministerial education and emphasizes the importance of sound teaching in our Seminaries. President E. Y. Mullins of our Seminary is called to the rostrum and at this juncture Bro. Willingham says that the father and mother of President Mullins, who are in the house, come to the platform and stand while the large congregation arise in honor of these aged servants of God. The speaker chooses as his subject Ministerial Efficiency—What is it and how is it attained?

Leadership through personal force backed up by personal influence and character. All have felt the pull of strong leadership. With no depreciation of the noble men who have never had the privilege of College and Seminary training, yet other things being equal, the men of thorough training in good schools are the most efficient men.

#### SPIRITUAL QUALIFICATIONS:

1. Regeneration; 2. Divine Call; 3. Missionary Conviction. The intellectual qualifications are: 1. Knowledge of self—blessed is the man who has a perfect looking glass and looks squarely into it; 2. Needs and conditions against which he is to contend—Nothing but the blood of Christ can save a sinner. The scholarship of the world is approximately a unit in all the fundamental things of Christianity. Men for the ministry must be trained to meet and successfully combat ever-shifting conditions.

The true test of a minister is that he succeeds—utility. The man who fails in the ministry, acknowledging that the press and stage are his rivals, is the man who adopts the methods of these things. Willingness to endure hardship in order to usefulness and success. Raphael first gave himself to the drudgery of the technique in his art, and by and by the polish and finish come. The man who is efficient must submit to failure, using it as a stepping stone to greater efforts. To encourage his mis-

stress in a losing cause and old negro said: our men are advancing backward and the enemy are retreating forward. The speaker actually electrifies the great audience. The effort is masterful, convincing and greatly encouraging to the toiling hosts of God. In almost less time than is required to write it, \$563.00 are pledged for the student's fund of the Seminary, a nameless brother at Greenville, giving \$125.00 of the amount.

The report of the board of trustees is read by W. T. Lowrey. A sad feature is that of the announcement of the two deaths in the board of trustees—H. C. Conn and Frank Souter. All the old faculty of the institution remain with the addition of Prof. M. O. Patterson in the preparatory department. The salary of all professors have been paid in full and the outlook is bright. J. B. Searcy presents the Convention report on Mississippi College. It is urged that our people send for catalogues and send their sons to our college, and also it is emphasized that enlargement in our buildings will be an early necessity, if we are to meet the needs of our loved institution, equipping it for reasonable efficiency. Of the \$60,000 subscribed for the endowment fund, \$32,000 have already been paid—over half paid in two years.

The report on Home Missions is read by Bro. S. M. Ellis. In strengthening the work at home we make it possible to reach more easily the regions beyond. The Home Board reports gratifying progress, which makes it imperative that the work be pressed the more earnestly. The work of the Board among the negroes is difficult. There is a lurking distrust on the part of the negroes toward the white people. Still the work among them must be pressed, as their redemption by the Gospel is their only hope. Mississippi's contribution to the Home Board last year was in round numbers \$5,600, an increase of 35 per cent. This year Mississippi is asked for \$10,000 for this work. The committee earnestly hopes that every dollar of it will be raised.

Bro. F. C. McConnell, secretary of the Home Mission Board, speaks to the report. He pleads for the evangelization of the negro. This is vastly more important than that native Africans shall have the gospel preached to them.

The warmest sympathizers of the Home Mission Board are the women of our churches. Not only in their societies but in the home by the fireside and at the dinner table.

Money is given to missions not in proportion to our ability, but in response to appeal. That which is given to Home Missions is not taken from Foreign Missions or State Missions, but is that much more contributed to mission work than if the appeal for Home Mission work were not made.

The Home Mission Board enables the Baptists of the South to localize its work at a given point, such as Maryland with her Roman Catholicism, and plant and cultivate an interest until things are brought to pass.

The churches in the South that are now the largest contributors to Foreign Missions have at some time been assisted by the Home Mission Board.

That large contributions are needed for our Home Missions is a sign of the prosperity of the work. Opportunities are enlarging, new doors are opening, strong appeal for large giving is made in order to meet these prosperous conditions.

Bro. McConnell's references to the antagonizers of the organized work was in good spirit, but exposed the animus behind that opposition in a way that swept the Convention. His entire speech is a great effort that inspires the large audience with a deep and fervent interest in the work he represents.

A great hour closes with benediction by I. P. Trotter.

By the appointed hour in the afternoon of the second day the delegates are in their seats and ready to attend to the "Father's business." The president calls the meeting together and Bro. E. T. Mobberly leads the devotions. Bros. McComb, Kincannon, and T. Watts each offers prayer.

Bro. J. P. Williams, for the committee, presents the report on foreign missions, in which the fact is brought out that Mississippi gave during last year over \$16,000, and asked for \$18,000 for the current year. W. F. Yarborough insists that we do not spend all our time in thinking of results, but see to the cause, and the effect will take care of itself. Secretary Willingham comes to the platform with pathetic words. God started the work of Missions, by sending His Son from the courts of high heaven to the haunts of sin on earth. And why did he send his Son? We do not know. God could have proclaimed the message of his love through the angels or otherwise, but he passed by all else, and honored redeemed men and women by committing to them the oracles of God. The speaker says, I will talk on the great subject of visions and victories. We are justified by faith alone, but not by a faith which is alone. We are to love the gospel, "Go." We love the doctrine, "Come." They stand on an equal footing. Thanks to the giver of every good and perfect gift, the day has come when emphasis is laid upon the gospel of "Go." Some brethren object to our woman engaging in the work of the Lord. Let them meet, let them talk too. They could do much worse.

A brother in Louisville, Ky., who was a business man, said to a preacher, prepare yourself to go and preach to the heathen, and I will make the means to take care of you while you are preaching. We will be laborers together with each other and with God. A brother was much troubled with his state of mind and heart, stating that his religious life was a gloomy affair. He was aroused and understood his case. He said, "I have been opposing God's work." He went into it, became liberal and happy.

The Secretary pleads for men as well as money. Eternity only can reveal the good that this great mission hour has done. Following quickly in the wake of the ac-

tion of the General Association of Kentucky, Mississippi falls in line and agrees to undertake to raise for foreign missions, \$18,000; home missions \$10,000, a total of \$28,000.

The report on Young People's Work is presented by our young brother J. L. Johnson, Jr., of Hillman College. The report is couched in excellent language and puts heavy emphasis upon this work. Bro. J. T. Watts, of Aberdeen, in his unique style and earnest manner, makes it clear that the B. Y. P. U. is doing a fine work, backing up his own statement by several incidents. Bro. J. R. Parish says, in order to be an all-round, symmetrical Baptist in all its phases and ramifications, you must know something. Bro. I. J. VanNess, of the Sunday School Board, informs the Convention that, beginning with October 1st, the B. Y. P. U. Quarterly will contain, in addition to its present contents, a monthly lesson on some one distinguishing article of our faith. Bro. S. E. Tull, of Kosciusko, emphasizes the practical advantage in active work. In order to do practical work, we must do practical work. The B. Y. P. U. does a great work in leading out and training young people for service.

Benediction by I. J. VanNess.

At 8:15 of the second day the house is full again. The president calls on Rev. W. C. Grace, of Macon, to lead in prayer, and Miss Bird Stapp favors the Convention with a beautiful solo, well rendered to an appreciative audience.

Geo. W. Leavell, for Z. T. Leavell, reads report of treasurer, which shows \$17,230.36 collected for State Missions; Home Missions \$6,405.71; Foreign Missions \$16,105.43; Sustentation \$1,482.73; Church Building \$301.50; Orphanage \$10,289.47; Mississippi College \$11,385.02.

J. R. G. Hewlett is now reading report on Church Building, followed by R. A. Cohron on State Missions. All these reports bring to us good news and encouragement. Bro. Cohron brings to the attention of the Convention the fact that living in the Delta is much more expensive than in the hill country. But this section presents grand possibilities both in material and spiritual things. Pastor J. L. Low, of Laurel, presents in a pleasant way the resources and possibilities of the new and rapidly growing city of Laurel. This town has built a mission chapel to accommodate the West Laurel people. Bro. C. H. Mize speaks of the Delta in its great need of a more thorough evangelization, to save our boys who are pouring into its lap annually. The self-preservation of the hill country demands an increase of effort in the delta.

Secretary Rowe is now before the audience presenting the claims of our own State-wide mission cause. All missionaries are paid with a small balance in the treasury. Upon this statement a thrill of joy pervades the congregation. It is enough to fill our souls with gratitude and encouragement, that the hand of our God has led us to success in rounding out all

our work out of debt. In the quickest time and in the easiest manner there are raised \$505.00 to use in building a house of worship at Rosedale.

W. H. Patton offers a resolution requesting the faculty of Mississippi College to prohibit the use of cigarettes by the students. It is unahimovsly adopted.

The benediction is pronounced by A. V. Rowe.

At precisely the appointed hour, President Sproles brings down his gavel with a sharp rap and the meeting is in order. Rev. R. H. Purser, of Brookhaven, directs the opening devotions. Pastor J. F. Hailey raises the grand old foundation hymn to the old tune, and all sing. A. J. Miller, Columbus leads in a fervent prayer and again the congregation unite their voices in "Sweet Hour of Prayer." Bro. Purser reads 23rd Psalm and several brethren testify to the constant and loving presence of the Lord God. Several say, "I know that my Redeemer lives." The spiritual atmosphere is most delightful this morning. Bro. Willingham reports a shepherd scene in the far East, near Jerusalem. A shepherd takes a little lamb up in his arms and the mother and all the flock follow him. God may be thus leading some of us. Bro. Lewis expresses his conscious benefit from the Convention and his determination to be more earnest and faithful in his ministerial labors. All of us felt much the same way. The president starts the precious hymn, "Follow On," the great audience heartily join in the song, and the president leads in prayer. On the motion of J. B. Searcy the Recording Secretary is instructed to place in our minutes the pictures of Dr. E. Y. Mullins and his father and mother, all of whom are present in this Convention. The father is Rev. Seth Grandberry Mullins, of Corsicana, Texas. J. T. Watts, pastor at Aberdeen, reads the report on Sunday-school work. There has been great progress in this work during the year under the labor of our State Sunday-school Secretary. This has been done by organizing new schools, and introducing better methods in Sunday-school work.

In view of Bro. Leavell's resignation, the committee recommended the election of another Sunday-school Secretary. His work has been so successful and the demand for his time has been so urgent that it would be a calamity to allow this office to remain unfilled.

The committee congratulates the Seminary on the inauguration of its Sunday-school lectures, and hopes the time is not far distant when a chair will be established in the Seminary for special instruction in Sunday-school work. H. C. Rosamond amends report by adding that Bro. Leavell's successor be elected at the earliest practical moment.

I. J. VanNess speaks to the report. With great enthusiasm he reports the success of the Sunday School Board. In the last quarter every periodical and lesson help published by the Board has taken a leap forward beyond anything ever known to the Board before. The greatest demand

upon the Board, is for field work. In the providence of God the Sunday School has become one of the most prominent agencies in pushing forward the Kingdom of God. The Sunday School is catching Jews, Gentiles, and every other class of people. It has become an evangelizing agency in personally appealing to each individual to decide to accept Christ as a savior. It is also a great Bible teaching power. The Christian Culture Course of the young people's societies cannot take its place. This is the work of the field secretary. Not to organize schools but to go up and down the country awakening the people to the possibilities of the Sunday School.

Another work of the field secretary is the training of teachers, through normal classes, and the instruction of them as to best methods of work.

L. P. Leavell, Field Secretary of the Sunday School Board of the Southern Baptist Convention, is called forward by Bro. VanNess to speak of his work. Eighteen churches in the State have made a house to house canvass in behalf of Sunday School work. This work was most successful. It has changed the Sunday School conception in these communities. It is no longer to them merely an infant class. The Home Department has been established in these churches, enlisting in the study of the weekly Sunday School in their homes those who are prevented from attending Sunday School by their home and other hindering duties.

He urges that at the district associations the Sunday School work be pressed earnestly. Let a map of the association show location of churches with and without Sunday Schools. The fifth Sunday meeting is also a most available opportunity for pressing interest in Sunday School work, and giving instruction in methods. A splendid suggestion given was that the pastor often anticipate the Sunday School lessons in his sermons. That he preach on the themes of the Sunday School lessons a week or two in advance of their use in the Sunday School, that the teachers and pupils may be awakened to a special interest in the study of these subjects.

Bro. Sproles relates how Bro. Leavell responded to the Lord's call, and gave up every earthly ambition to the Master's harvest field. The spiritual fervor of the Convention reaches high water mark. Bro. Willingham leads in a tender prayer for Bro. Leavell in his work, and the other young men called of God to his work.

Bro. Thornton reads a resolution of the State Board commending the wise, consecrated, and untiring labors of our State Secretary, Bro. A. V. Rowe. The vote was taken by standing, and everybody in the congregation voted for the resolution. W. H. Patton reads the report on Temperance. It urges that Christians take the ground demanding that a law be enacted providing State-wide prohibition.

It recommends that a committee of five be appointed to memorialize the legislature to this end.

B. G. Lowrey speaks to the report. The lethargy of our Christian people in behalf of



prohibition is the greatest obstacle in the way of success. The weakness of the prohibition laws we have is "weak through the flesh." There is too much folding of hands on the part of Christian people.

The sheriff or a marshal who does not suppress the band-tiger is a perjured official who deserves to be behind penitentiary bars, and in public office. It is the duty of law-abiding citizens to see that these officials discharge the obligation of their offices.

Mississippi is a league and amity with the infamous R. I. traffic. The laws of the State say, if people of any locality want the open saloon they may have it under the protection of the State government. His indifference of our beloved State for its fostering care of its saloons with their blighting, damning work is most severe; and the hearty amens and some-times applauses that greeted his arraignment, show the deepest sympathy of the Convention with Bro. Lowrey's views.

The revenue payment for the liquor traffic puts a power than Judas Iscariot who threw down upon the temple floor the price of gold that had been given him, and went away for very shame and hanged himself.

Bro. E. E. Folger, of Tennessee Baptist and Reflector, called to the platform to speak to the effect.

The real meaning of the word temperance has come to mean the annihilation of the liquor traffic. The annihilation of the traffic cannot be done by fighting the saloon keeper, but by sending to the legislature advocates of the abolition of the liquor traffic.

Bro. M. K. Thompson reads report on the Orphanage.

Resolved, that, "It has been thought that the relation of the Orphanage to the Convention ought to be somewhat changed. Without any change in the charter the Convention may now nominate three lists of Trustees of six each, terms to expire respectively in 1904, 1905 and 1906, and these will be, by vote of the board, elected. As the General Association is interested and co-operating in the work of the Orphanage, that body should have about three members on the Board of Trustees, to be nominated at their annual meeting." Bro. J. R. Hobbs now speaks eloquently and powerfully of the great needs and potentialities of the Orphanage work. He urges, as also does the report, the larger equipment for this great work. Bro. A. E. Jennings, of Water Valley, comes to the front after some sensible and tender words, and raises a hat collection for the Orphanage amounting to \$27.00.

The Convention appoints 18 trustees, with three to be added by the General Association, when it meets in annual session, making 21 Trustees in all.

The Convention closes its morning session with prayer by E. E. Folk.

The afternoon session of the third day of the Convention continues promptly at the appointed hour with no abatement of in-

terest or zeal. One prominent feature of this great session is the singing to old tunes an unusually large number of old foundation hymns. The report on obituaries is presented by W. M. Burr and several brethren speak to the report. The report recites the death of our beloved H. C. Conn, former president of this Convention and that of the sweet-spirited Stacy Lord, one of our former vice-presidents, together with the death of some other valuable men and women.

W. E. Ellis reads the report on Woman's Work and the fact is brought out that our women have raised \$10,102. It is advocated and urged that the women's societies in each association raise money to pay for the postage necessary for the vice-president to carry on successfully the work committed to her hands. W. E. Ellis and D. W. Bosdell speak words of encouragement to our faithful sisters.

W. F. Yarborough reads the report on Publications, which presents a hopeful outlook for our paper. A number of brethren speak in most encouraging tones of the paper, extending an offer of help in every way possible. Bro. Lomax says, "Baptists are divided into two classes: The go-a-heads and the dead-heads. The go-a-heads pull and the dead-heads ride." A resolution introduced by Dr. Lowrey and adopted by the Convention provides that the expenses of the meetings of the board of trustees shall be met by the College in the future. This has never been done before, but is, from every standpoint considered, the proper thing.

S. M. Ellis reads report on Negroes. B. W. Griffith emphasizes three points in the report. 1. The Negro's condition. 2. His needs. 3. Our duty to him. The negro is both worse and better than at the surrender—better, that some are in better financial condition; worse, that some are deteriorating in morals. Prof. B. G. Lowrey says, he does not know just how to meet the race issue, but feels sure that ignorance will not cure any difficulty or trouble. Dr. A. J. Barton, editor of The Advance, Little Rock, brings words of good cheer concerning the outlook of the Negro race in Ark. He believes the solution of the negro question lies in the better acquaintance of the white ministry with the negroes. J. F. Hailey, of Clarksdale, pleads for help for the negro in the Delta. Bro. Tom Tomlinson, of Ludlow, speaks in the interest of the negro, stating that a church of which he is pastor forbade his preaching to a congregation of negroes. This is a sad comment on the religion of Jesus Christ, who said, "Go into all the world and preach the gospel to every creature."

The Mississippi State Sunday-school Association sends greetings to our body. The Convention instructs the Secretary to return fraternal greetings to above association.

The Committee on Sustentation recommends that a sustentation endowment fund be started at once, but the Convention overrules the recommendation, but urges greater activity in raising funds for current use. Bro. A. E. Jennings pleads for

better care of our old indigent ministers. The work of the Convention being over, Bro. A. V. Rowe now conducts the closing exercises in which he makes some tender remarks touching the work of both last year and this. The closing prayer is lead by Bro. A. V. Rowe, and we separate to meet in Hattiesburg on the first Wednesday in July 1904, at 10 a. m.

#### Reply to Dr. Davis' Open Letter.

BY W. T. LOWREY.

The following open letter has been published by Dr. M. M. Davis, of Monroe County, in response to a letter addressed to him by the State prohibition committee.

Gentlemen of the Subcommittee of the Prohibition Party—I being a Democrat, regard your request as unreasonable, made to me as one subject to Democratic rules and election laws. From your letter and what has been published by your executive committee heretofore in the State and propagated four years ago in the presidential campaign, you have no part nor lot in a Democratic canvass of this State, no more than Simon the sorcerer had to do with the manipulation of the Holy Ghost. You have a committee appointed to raise funds to carry on the canvass and make the fight, pray tell me what other man than the Democratic party is here to fight. I must say your orders and proclamations heretofore issued is a declaration of war and belligerent against the party I have espoused and fought with for many years. I stand pat with both feet on its platform and am determined that no false or side issue can pull me off. I cannot stand with one foot on the Democratic platform and the other on the platform of another party with but one plank. Put a prohibition plank in the Democratic platform and I am there. If yours or any other party should prevail and cause the Democratic party to go down, then I go with it. If elected it will be by the saving grace of the Democratic party and I will treat all my constituents the same whether they've voted wet or dry. Better get your party better organized. Come out and plant your artillery in the open field and not fight us from ambush as intimated in one of your proclamations. My county has the benefit of the local option law, which I endorse, by which law she has voted dry. Now, it would be wrong, unjust and adverse to Democratic principles to pass a statutory law forcing whisky on our people. In my locality we have the benefit of the stock law; it would be unjust to take this from us by statutory enactment; so, on the other hand, we should not nor can we force prohibition or stock law on any county when they do not want it, or district when it would be disastrous.

I hope there is no one claiming to be a Democrat allied with this party so antagonistic to the great principles born with our government—"equal rights to all and special privileges to none;" if so he is out of place, in a wrong pew. To Brother Lowrey of your committee, a man admired by all on account of his power and greatness, I suggest that he get

out of the stagnant pool of politics, cleanse himself, offer sacrifice for his cleansing and return to telling "the old, old story," in which there is more power to turn men from evil than all the enactments of any legislative body.

Yours very respectfully, etc.,

M. M. DAVIS.

I answer the last part first as it refers to me personally.

My father, Gen. M. P. Lowrey, was a preacher, but he fought four years as a Confederate soldier, leading as brave a brigade in as brave a division as ever graced the ranks of any army. "The Yankees" were doubtless very much disgusted that a preacher should fight. They doubtless felt that "Bro. Lowrey ought to get out of the bloody business of war and go back to telling the old, old story." Of course Bro. Davis thinks they were correct! What right has a preacher to be fighting for his country! It is his business to preach! Well, Bro. Davis may like dainty preachers, but I am glad my father fought. Supremely proud am I to be the son of the "fighting parson of The Army of Tennessee."

The saloons of this country are worse enemies than the Yankees ever were. They have invaded the land and I am in for the fight until they are driven out.

I have heard my father say that in his opinion he did more good as a preacher during the four years that he wore the grey than during any other four years of his life. He preached as often and more effectively than he would have done if he had not been a soldier. So I have not preached one sermon less on account of my work for prohibition. But Bro. Davis has taken up the cry of the saloon keeper, the gambler, the debauchee and the harlot. They are always crying, "the preachers ought to preach and let politics alone." Alas! that a few good men like Bro. Davis will join their cry.

Bro. Davis thinks I ought to get out of the stagnant pool of politics. I am not in it. I am standing on the bank begging Bro. Davis and others who are in it to cleanse the pool. If they will not cleanse it, we must ask others who will cleanse it to come and take up the work.

Bro. Davis speaks of us as representing the prohibition party. We do not. Our prohibition mass meeting in February was composed almost entirely of Democrats. Only two speeches were made on the platform adopted. The first one was made by a man who never voted any but the Democratic ticket in his life, and the other was made by a Democratic State Senator. Even members of the Democratic State Executive Committee were delegates.

But Bro. Davis thinks we are not Democrats because we want the legislature to pass a certain law. For years some Democrats tried to get a judiciary election amendment offered. Were they "a party with one plank in their platform" because they were trying to secure that change in the constitution? I have done a little work now and then among our legislators to bring about some changes in our school

laws; when I did so was I proving myself no Democrat, or a member of a party with only one plank? Has a man no right to work for an elective judiciary, a uniform system of text books or the prohibition of dramshops because they are not in the platform? All our candidates for Governor are advocating things that are not in the platform. Look out, candidates, Bro. Davis will rule you out of the party if you do not mind!

Again, Bro. Davis does not want State prohibition because one county must not decide what law another county shall have. That means that we must not have any State laws at all. We have scores of laws passed for the State at large, but of course, Bro. Davis will try to do away with all of these when he comes to Jackson and let each county vote on all its laws. Then we will have local option as to the game law, local option as to the sustaining of our State Colleges, local option as to stealing, murder, divorces etc. Bro. Davis puts the stock law and prohibition on the same footing. The principles that underlie them are entirely different. The stock law question is a pure question of expediency. The dram-shop question is a moral one. Mississippi has no moral right to license stealing, because it is wrong; nor has she a right to license gambling, houses of prostitution or dram-shops because they are nuisances and moral evils, and to keep them or license them is wrong.

Years ago when the local option election was held in Tippah county at the request of the friends of righteousness I made a number of speeches in the county in favor of the dry ticket. All Bro. Davis' arguments and objections were hurled at my unprotected head. The saloon men and their friends became intensely solicitous about the gospel and insisted that I ought to be preaching it, they threw up their hands in holy horror because a preacher was in politics, they said I was no democrat but belonged to a party with one plank, they said one supervisor's district had no right to say what another supervisor's district should have, etc. But the election passed, the gospel was helped instead of hindered and the democratic candidate continued to solicit my vote and to fellowship me as a true democrat. That was my county and I did not want it disgraced with dramshops. This is my State, I do not want it disgraced with dramshops. They are altogether evil. It is wrong to license them just as it is wrong to license prostitution or stealing. My voice shall be raised against them as long as the good God gives me breath and I shall teach my son to take up the cry when my voice is stilled in death.

Bro. Davis, like many another good man, is sorry when he means to be right. I am sorry he does not approve my course but, like the great Apostle Paul, along with "telling the old old story," I must also "reason concerning righteousness, temperance and judgment to come."

#### Missionary Day.

All denominations are now studying the question of how to make missions a sub-

ject of study in the Sunday-school, and how to make the Sunday-school a force in our missionary operations. The Baptists of the South have answered this in part by their annual Missionary Day in the Sunday-schools, the last Sunday in September. This service is largely an educational service—an education in mission doctrine and mission life.

The Sunday-school Board of the Southern Baptist Convention has published an excellent program prepared by the Woman's Missionary Union and will furnish it together with mite boxes and a supplement containing recitations, etc., in any quantity without cost.

It is very important when the collection is taken that the money be sent to the Sunday-school Board, otherwise no account can be taken of it in the receipts for Missionary Day. The Sunday school Board sends it to the other two Boards, and so it goes directly to Home and Foreign missions. The program, supplements and mite boxes are now ready and will be sent on request. We hope to have all the schools enlisted in this movement for the mission cause.

J. M. PROST.

Nashville, Tenn.

#### Magee's Creek.

We began a meeting of days with Pastor Price at Magee's Creek last Saturday the 4th. The people came in great crowds. We tried to tell the story of the Cross in earnest simple words, and the people sang and prayed and God did the blessing. The people of God were revived and souls saved, as a result of the meetings. There were fifteen additions to the church and others to come yet.

Bro. J. L. Price is the beloved pastor of that good people. They love him very much and are not willing after a ten years pastorate to give him up, which speaks a great deal for him. On the last day of the meeting, Bros. J. P. Thornhill, J. M. Davis, and G. B. Richmond were ordained as deacons of that church.

May God bless and make them useful in this great work.

Fraternally,

J. B. QUIN.

McComb City.

#### Brookhaven.

Our work here is encouraging, and a steady spiritual growth is manifest.

Last Sunday we had splendid congregations morning and night, and the atmosphere of sincere worship was felt. Four young men were received for membership—two by experience and two by letter. At the close of the evening service baptism was administered to the young men and a young lady who had joined two weeks before. We are praying for and expecting greater blessings.

R. H. P.

#### Tupelo, Miss.

Good exercises here yesterday. Three received for baptism. One received for baptism a week ago. The church sends her pastor to the State Convention.

A. A. KIMBROUGH.



### The Mount of Heavenly Joy.

The Transfiguration scene on the "Holy Mount" was to the three disciples who beheld it a glimpse of the heavenly glory and a place of hallowed instruction. Their transfigured Lord and his glorified visitors so monopolized their thoughts and dominated their affections, that earth and earthly things were lost sight of, and being overcome by ecstatic joy, Peter exclaimed: "Lord, it is good for us to be here."

The Transfiguration scene was no dream nor "cunningly devised fable," but real, as real as was the scene of Christ's baptism or of his resurrection, and was treasured up and referred to by Peter years afterwards, as a crowning proof of our Lord's divinity, and to my mind, there is nothing recorded of that blessed One apart from the record of his glorious resurrection, which calculated to stimulate and enhance the joy of the Christian heart more than the record of his transfiguration. The doctrine and lessons it teaches are superlatively glorious.

#### THE DIVINITY OF CHRIST,

is manifested by the resplendent glory of his transfigured personality. "His face did shine as the sun and his raiment was white as the light." None but He "who hath immortality dwelling in light" could thus attire himself. "God is light and in Him is no darkness at all."

The "bright cloud" which overshadowed them was congruous with the transfiguration and its lessons, thus differing essentially from the dark cloud which enveloped Mount Sinai, which was congruous with the giving of the law and its lessons.

The two sainted ones, Moses and Elias, one of them the representative of the law, the other of the prophets, by their presence with Jesus testified to him as the one of whom "Moses in the law and the prophets did write." While the "voice from the excellent glory" proclaimed him divine, and demands for him the allegiance and obedience of all. "Here ye him!"

The one and only topic of conversation between our Lord and the sainted ones as recorded, was the death of the shining One "which he should accomplish at Jerusalem." Upon this "one sacrifice for sin" depended the hope of a sin-cursed world and the eternal redemption of the elect of God inclusive of Moses and Elias. "A strange opportunity, in his highest exaltation to speak of his sufferings; when his head shone with glory, to tell him how it must be crowned with thorns; when his face shone like the sun, to tell him it must be spit upon; when his garments glistened with that celestial brightness, to tell him they must be stripped and divided; when he was seen between two sainted ones, to tell him how he must be seen between two malefactors."

The question of the patriarch Job, "If a man die shall he live again?" is answered by the appearance of two who had lived on this earth and passed away hundreds of years before. They do live again.

The three states of the people of God are

are exhibited on the "Holy Mount." The three disciples represent God's people in the flesh this side the grave. Moses, as a disembodied spirit, represents God's people after death and before the resurrection. Elias, in his glorified body, represents God's people after the resurrection. [NOTE: If it be thought by some that the body of Moses had been raised, I remark that the Bible does not say so, but it does say that "Christ (not Moses) is risen from the dead and become the first fruits of them that slept."]

May not the appearance of our Lord in his transfigured condition on the "Holy Mount" give us an idea as to how he will appear in glory forever? Behold the personal identity of the sainted ones. Is it not infallible proof of the continuous personal individuality of God's people in the spirit world? Future heavenly recognition is plain. Moses and Elias know each other and by some means the three disciples are favored with a knowledge of them. Yes, beloved, we shall know each other there. Precious thought!

Oh, highly favored Peter, James and John, and could they ever forget the mount of heavenly joy? We wonder not that Peter would make three tabernacles for his Lord and these heavenly visitors. He would esteem it a glorious privilege to stand or sit outside in the open, and to behold the unearthly scene and to feast his soul upon those heavenly sights and sounds. I doubt not that the memory of that beatific vision cheered the hearts of those disciples during the darkest days of their after lives, and encouraged them in the proclamation of the glad tidings amidst the hottest persecution.

The transfiguration scene on the "Holy Mount" passed away like a panorama, and so did those disciples later on. Another scene opens to our vision, but it is far removed from the earthly mount. It is on Mount Zion the heavenly Jerusalem. Behold "a great multitude arrayed in white robes, which have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Oh, happy thought, and now our hearts swell with joy in anticipation of a reception into that blissful abode. "Lord, it is good for us to be here" engaged in holy meditation.

"Jesus, the very thought of thee  
With sweetness fills my breast;  
But sweeter far thy face to see  
And in thy presence rest.  
Grant me while here on earth I stay  
Thy love to feel and know  
And when from hence I pass away  
To me thy glory show."

O. D. BOWEN.

Ellisville, Miss., July 1903.

### Virginia News.

Our beautiful new brick building is nearing completion. It will cost about \$9,000, something over \$8,000 of which we have secured. Nearly one-half of this sum has been raised during my year's pastorate. We hope to dedicate it early in the fall.

The attendance at the Virginia Polytechnic Institute reached 630 during the lately finished session. Of this number, 130 were from Baptist homes. So you can see what a magnificent opportunity our little church has for doing a great work for Christ among these young men. It was my pleasure to baptize recently, four splendid cadets from this school.

The prospects of the College are very bright. It is confidently expected that the number of students will become 1,000 within a few years. The President, Dr. J. M. McBryde, is a man of fine executive ability and has the power of winning young men. He is being coveted by two other great institutions of learning—one of them the University of Virginia—but he has determined to remain at the head of the V. I.

In addition to the work among the students, I have another great work to do. As I write to you, I can look out from my study window upon the great mountains which surround our town and in whose hollows dwell that peculiar class of people, commonly called the "poor mountain whites"—by the negroes designated as "poah white trash"—who live a primitive and isolated life, illiterate, without ambition, and entirely satisfied to be as their fathers and grandfathers before them. Among these people there is a great missionary work to be done.

So that my work is with two entirely different classes of people. In preparing my sermons I have to keep in mind the fact that in my congregation are people who do not know their A B Cs, students from the college with minds alert and active, professors who are graduates of the best American and German Universities, and these splendid people, the everyday, educated middleclass Americans. To meet these conditions, I try to live up to a rule I have adopted, which is simple enough, yet effective. "Noble thoughts in simple words." And I remember that all, educated and illiterate, rich and poor, are God's children with great needs, which the Gospel of our Lord Jesus Christ alone has the power to satisfy.

In conclusion, it may interest you to know that in addition to the pastor, one of the deacons and the organist of our church are Mississippians. The former is Dr. R. H. Hudnall, Professor of English in the College, a native of Brandon, an alumnus of Mississippi College and one of the most lovable men I have ever known. He is a great comfort and help to me in my work.

The organist of our church is Mrs. Wirt Dunlap, formerly Miss Britton, of Hazlehurst, and as you know, from one of Mississippi's best Baptist homes. She is a lady of truest refinement, highly educated,

and splendid talent in music and art.

I rejoice to know of Mississippi's prosperity. God is blessing her people for outlawing the saloon. May the good work go on until there is not one left to make sad her homes.

With best wishes for your success, I am,  
Yours fraternally,  
T. F. McREA.

### Slaughter.

I have just closed a great meeting at Slaughter, La. There was very little material in the town, but God gave us 13 accessions. The Church has about 60 members, but they paid me \$52.50 for my labor with them. Bro. J. B. Cole, its pastor, has the hearts and confidence of his people.

Truly,  
B. B. HALL.

### DO YOU KNOW WHAT IT MEANS TO CURE CONSTIPATION?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 90 Seneca Building, Buffalo, N. Y.

All leading druggists have it for sale.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

### Parable of the Tobacco Seed.

[Affectionately dedicated to all users of the "weed" in any shape or form by the author.]

Seeing that the men who professed to be the servants of the Most High had corrupted themselves and become filthy and abominable, a great and wise prophet stood up and did prophesy these words of truth: Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which though exceeding small, being cast into the earth grew exceedingly and became a great plant, and, spread forth its leaves rank and broad, so that the huge and vile worms, with thorns on them, even to their tails, came and formed habitations thereon and did crawl all over and leave their slime and filth thereon. And it came to pass in those days that the sons of men did look upon this rank and filthy plant and were very much enamored therewith, and did think it beautiful to behold, and a plant very much to be desired to make lads big and manly. And it further came to pass that men claiming to be nice men did put forth their hands and pull the heads off these filthy looking worms and left their bodies still sticking to the leaf that the leaf might be made rich with the juice thereof, and having cut these filthy plants and smoked them, even with an exceeding great smoke, and cured and stripped, and wrought the leaves thereof into curious shapes and forms, and the sons of men gave gold and silver for it, and did chew thereof. And some that chewed thereof it made sick at stomach, and others it made their heads to ache, and still others it made to spew and vomit most filthily; but for all this they continue to chew thereof. And it came to pass that all those who continued to chew became exceedingly unmanly and exclaimed: "We are unslaved and cannot cease from chewing." And the mouths of all who were enslaved became exceedingly filthy and foul; inasmuch that they were seized with a violent spitting, and they did spit even in the ladies parlors and on their floors and carpets, and being wholly abandoned to the use of the plant they even invaded the sacred precincts of the house of the Lord, and there with prayers on their lips and tobacco in their mouths, they sang and prayed, and preached and chewed, and squirted the filthy juice on the floor of the Lord's house and under the pews and against the walls and in the pulpit, and did drop quids of tobacco all over the floor of the most high God, and would return home and say: "We have worshipped God today."

But some of the saints of the Most High were not pleased with such conduct; but chewers cared not for any of these things, but continued to chew and squirt where they pleased. And in the course of time it came to pass that this rank and filthy plant was ground into dust, even the stems and stalks and filth thereof, and was called snuff; and it came to pass that ladies, even beautiful and fair ladies, did make up to themselves brushes and mops and dipped the same into the filthy snuff, and did put these filthy mops into their

mouths and then rub and scrub mightily, and spit and sneeze and squirt, and call the same dipping.

And again it came to pass that the leaves of this filthy weed were cunningly wrought into little round rolls called cigars, and the sons of men did set fire to one end thereof and did put the other end into their mouths and suck mightily, even as calves suck, and they did look very grave and calf-like and the smoke of their torment ascended forever and forever. And the cultivation thereof became a mighty business in the earth; and the merchants and the speculators waxed rich thereby.

And it came to pass that the saints of the Most High defiled themselves therewith; even the poor who could not buy bread nor shoes, nor religious newspapers, nor school books for their little ones, would spend money for this filthy plant and chew and squirt while their families are suffering. And the Lord was greatly displeased therewith and said:

"Wherefore do ye spend your money for that which satisfieth not and wherefore this waste? And why do these little ones lack bread and shoes and your families do without religious papers and your children have no school books? Turn your tobacco fields into corn and wheat and cotton and put this evil thing from you and be ye separate and defile not yourselves, when I will bless you and cause my face to shine upon you, but almost unanimously the chewers and dippers and snuffers and puffers exclaimed:

"We cannot cease from chewing and dipping and snuffing and puffing and sneezing and spitting and squirting; we are slaves."

### Vagaries and Verities; Or Sunday Nights in Soul-winning.

BY REV. W. E. RILEY, PASTOR OF FIRST  
BAPTIST CHURCH, MINNEAPOLIS, MINN.

Atheism—Or, the Fool's Material Philosophy.

Anarchism—Or, Defiance of Constituted Authority.

Agnosticism—Or, the Knowing Man's Negations.

Liberalism—Or, The Speculations of the Uninspired.

Mammonism—Or, The Mad Race for Money.

Formalism—Or, The Church's Friendly Foe.

Supernaturalism—Or, The Miracle, Ancient and Modern.

Eddyism—Or, Science and Health vs. the Scriptures.

Dowieism—Or, Divine Healing and Doing Business.

Simpsonism—Or, The Four Fold Gospel.

Keswickism—Or, Sanctity the Secret of Success.

Perfectionism—Or, The Failure to Practice One's Preaching.

Conservatism—Or, Back to our Bibles.

Dogmatism—Or, A Plea for Positive Preaching.



## SUNDAY SCHOOL LESSON.

W. JAS. ROBINSON.

July 19—1 Sam. 12:13-35.

## Samuel's Farewell Address.

Golden Text.—*Only fear the Lord and serve him in truth with all your heart.*

The Lord alone is worthy of reverence (fear) and we should esteem it a special privilege to give it to him. Our service should be characterized by absolute sincerity, striving to make every thought, meditation, impulse and act honor him. In this way we can render him acceptable service. No man truly honors himself who does not honor God.

13. Now therefore behold the king whom ye have chosen, and whom ye have desired (asked for). Samuel again reminds them that they set him aside for a king. Behold the Lord hath set a king over you. Here is the divine element. They asked and God did it, but they must learn their folly.

14. If ye will fear the Lord. Genuine reverence for God is not only the foundation of piety, but of a real success. And serve him. When a man truly serves God, he is truly serving his own best interests. And obey his voice. For God's words be music to your ear, sweet to your palate, and precious to your soul. And not rebel against the commandment of the Lord. Rebellion is opposition to rightful authority. Experience proves that rebellion against God is truly rebelling against the pricks. They shall blush ye and also the king that reproveth over you continue following the Lord your God. Happy, thrice happy is the people who with their rulers follow the Lord.

15. But if ye will not obey the voice of the Lord, but rebel against him. It is a matter of choice which we do, but the consequences are inevitable. Then shall the hand of the Lord be against you. Not as a matter of spiritual revenge, as right is ever against wrong. As it was against your fathers. God is a respecter of persons but whoever sins must bear the penalty.

16. Now therefore stand and see this great thing, which the Lord will do before your eyes. "About to do."—Driver.

17. Is it not wheat harvest today? A rhetorical question to emphasize the fact. I will call unto the Lord and he shall send thunder and rain. Samuel here shows his power with God and by bringing the rain shows his independence of the people. Rain in harvest time in Palestine is very rare and fearfully destructive. That ye may perceive and see that our wickedness is great. It is a great blessing to us to be made to realize our wickedness, and sometimes God uses severe measures to make us realize it, but never more severe than is necessary. Which ye have done in the sight of the Lord. Nothing is hidden from God. In asking you a king. Nothing should come between man and God, or be done contrary to his will.

18. So Samuel called unto the Lord. The man who is great in prayer will surely

be great in deeds. And the Lord sent thunder and rain that day. God permits some things to be done, and does some things, but without him is nothing done. He holds the reins of the universe in his hands. And all the people feared the Lord and Samuel. They realized that they had displeased God by rejecting Samuel.

19. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not. When they realized their need of God's power they appealed to Samuel and not Saul. "For we have added unto all our sins this, to ask us a king." There is hope for a man as long as he is willing to confess his sin. God's severe method produced the desired result.

20. "And Samuel said unto the people, Fear not." Words of kindness and assurance. See how he deals with the people who had wronged him. "Ye have done, all this wickedness." It is hard to realize the full measure of our wickedness and God's grace to forgive is so precious we can never measure it here. "Yet turn not aside from following the Lord, but serve the Lord with all your heart." Because we have sinned is no reason why we should desert the Lord, but more reason why we should seek his power.

21. "And turn ye not aside." Righteousness is a straight line, sin is crookedness. "For then should ye go after vain things which cannot profit nor deliver, for they are vain." Vain things are foolish, profitless, sinful things. We must either follow them or seek God and righteousness. There is no middle ground and compromise is impossible.

22. "For the Lord will not forsake his people for his great name's sake." To be God-forsaken is to be hopelessly doomed. [NOTE.—God would not forsake them, but it was because of his name, not anything in them.] "It hath pleased the Lord to make you his people." God is sovereign of right and necessity. To deny God the privilege of supremely choosing would be to deny him his essential attributes.

23. "Moreover as for me." The part I am to play in this affair. "God forbid that I should sin against the Lord in ceasing to pray for you." To refuse to pray for one is evidence of bad feeling. Samuel was too godly to cherish ill will of any kind and for any cause. He had prayed much and would continue to do so. "But I will teach you the good and the right way." They had seen their folly and now they were in a teachable state of mind. The unteachable man is to be pitied.

24. "Only fear the Lord, and serve him in truth with all your heart [see Golden Text]. For consider how great things he hath done for you." Their deliverance from Egypt, manna, water, etc. God has done more wondrously for us, and we should often count our blessings over and give him thanks.

25. "But if ye shall still do wickedly." Continue to ignore and disobey God's will. "Ye shall be consumed." Wickedness burneth as a fire. "Both ye and your king." The nation would be destroyed from the face of the earth.

## Local Option vs. State-wide Prohibition.

A good meaning citizen said in my presence a few days ago: "I am a local optionist." If he were a citizen of Kentucky just now his expressed position would be in outright antagonism to that of the great whisky ring in that State. The whisky dealers there are doing all in their power against local option. Twenty years ago whisky dealers in Mississippi were arrayed in solid phalanx against local option. The above given citizen's position would then have been alright. But now a different fight is on hand; and a man to be nothing more now in Mississippi than a local optionist is to ride with the whisky element.

The purpose of every sincere prohibitionist is to cripple the whisky traffic in every honorable way possible. Through local option they have done a great work in this line. Whisky dealers themselves know as well what will cripple their business as do prohibitionists. Local option has crippled it much. They knew it would do it and therefore fought it with all their might. Now they see plainly that this next advance step which prohibitionists propose to take will still further and more severely cripple their business in Mississippi. Hence their recently-born affection (?) for local option, as against statewide prohibition. It is not that they hate local option less, but that they hate statewide prohibition more. A sincere prohibitionist in the present fight in the State who holds to local option against the movement for State-wide prohibition plainly declares that either he is a fool or the whisky dealers are fools. He is traveling the same road with them and yet expects to arrive at an opposite destination from that to which they are headed. The purpose of one is to diminish and the other to increase the use of intoxicants and yet both vote the same tickets. Reader, which do you think is the fool?

I was at the Central depot in Jackson once waiting to go east on an A. & V. train. Someone pointed out a train to me and said: "Are you going on the A. & V., if so, there's your train." I hastily entered one of its coaches and took a rest. Looking around I recognized passengers who I knew were wanting to reach points west of Jackson. A little inquiry brought the information that I was indeed on an A. & V. train, but that it was bound for Vicksburg instead of Meridian. I had barely time to get off and, on another track nearby, board an east bound train that was just moving off. Brother voter, look around in your local option train and see what passengers are on board. Every saloon man in the State is with you. The outright anti-prohibitionists are with you. The bad element generally are with you. The local option train in Mississippi just now is headed in the wrong direction, and any honest prohibitionist seeing it is going to get off at once.

Lena, Miss.

T. J. MOORE.

July 16,

1903.

## "No III."

We would have an ideal world. It would be "Eden" revived, with gracious bowers, luscious fruits, abundant health, and absence of sin. It would be akin to heaven itself.

"In heaven alone no sin is found,  
And there's no weeping there."

"A pure river of water of life,"

"And there shall be no more curse."

"His name shall be in their foreheads;  
and there shall be no night."

His angels would come to see us and, joining the chorus of all nature, we would hymn the unceasing praises of God.

But Eve and Adam fell and brought "all our woe."

And God had to write some laws, and Christ came and filled them full. He also gave a new commandment: "That ye love one another."

"Love is the fulfilling of the law." If you love your brother, you will not steal from him, nor kill him, nor harm him in any way. Thus, "love worketh no ill to his neighbor." But love goes beyond this: She "seeketh not her own," but another's good. The real good of mankind is her concern.

W. H. Patton will pardon, but I have often stood amazed at the lengths to which his concern has led him in the Temperance work: Inconvenience, time and money, downright sacrifice, and even the risk of life—all out of love—love to a common race.

In it all, he would simply obey that highest decree: "Do good unto all men." Dr. Folk, of Tennessee, has recently amplified his name on this line, in the exhibition of love for a common race. And many others are in the fray for the same reason. Who would not be?

At the least, those possessed of love will hardly seek to entrust the laws of the country with such as know not how to observe the law.

No man favoring whisky should be given any office.

Brother, if you have a friend who favors whisky running for office, do not vote for him. Be man enough to tell him so, and your reason why. In doing this, you will not love your friend less, but your country more. If my brother in the flesh was a candidate for office, and favored whisky, I would not vote for him, but would pray for his defeat, for I would know he would wink at violations of law and would, therefore, be unfit for any civil trust. My love for the general weal would reach far beyond him.

Let every man remember it is God who says: "Love worketh no ill to his neighbor;" and if I, with others, elect to office, sympathizers with lawlessness, I give evidence of abundant lack of this heavenly trait, and show that I do not love the public weal, but would rather bring disaster upon it.

Christian people have long been led by the nose, at the hands of whiskyites, but the day is dawning for better things. Let Christians continue to pray for the speedy

coming of this day, and then—vote for it.  
The man possessed of "love" will do this.

J. E. PHILLIPS.

## Mount Olive.

We closed our meeting with the Mount Olive Church last Wednesday night. Had a great meeting and great in power. We had 40 additions to the church and Christians made stronger. Mt. Olive is a good town on G. & S. I. R. R.—has about 1,500 inhabitants.

Bro. Hathorn has been pastor and has done a good work. He left us at the beginning of the meeting to meet an engagement. Some noble people in Mt. Olive Church, and the future is full of hope. The church expects soon to build a pastor's home and locate a pastor. The singing was lead by Bro. E. M. Riley, assisted by the local choir, Sister Foot at the organ. Some very fine voices in the choir. Bro. J. E. Byrd has the best conducted Sunday School class I know of in Mississippi. Church was as kind to the preacher as they could be. My home was with Bro. J. E. Byrd. Church knows how to be kind to a preacher. Noble church! God bless all her members!

Fraternally,

JNO. P. CULPEPPER.

On Thursday at 8:15 at the Methodist church in Yazoo City, Dr. A. J. Barton, editor of The Advance, Arkansas, preached a sermon which must have reached high-water mark, from the reports that reach us from several who heard the sermon.

Last Lord's day afternoon, after Bro. W. Jas. Robinson, of Water Valley, had preached at 11 a. m., at Oxford, Pastor N. W. P. Bacon, of Oxford, was united in marriage to Miss Lizzie Clyde Shelby, of near Oxford, Rev. W. I. Hargis performing the ceremony. We extend congratulations to Bro. Bacon and his fair bride.

In the last few lines of a notice of Blue Mountain Female College, last week, we omitted a few words that made our statements obviously incorrect. We should have said: "As usual, at the close of last session an examination was held at the College for State License to teach in public schools. Out of 29 entries of last session's pupils and 3 former pupils, 9 made State Certificates for one year, 18 for two years, and 4 for three years."

In the going of Dr. F. C. McConnell from the Secretaryship of the Home Board, our denomination South loses a strong, efficient man. He goes to the Calvary Baptist Church, Kansas City, as pastor. We are not advised as to when he will lay down his present work. Drs. White and Jemison of Georgia have had prominent mention for the vacant place. Either one of these brethren would make a fine Secretary. As much depends upon the man for this place, let earnest prayer be made for divine guidance.

Cards are out announcing the marriage of Mr. Landrum Pinson Leavell to Miss Vara Pulliam, at 9 p. m., July 23, 1903, in the First Baptist Church, Woodlawn, Ala. These young people are pious and earnest workers in the Lord's cause. Bro. Leavell has just closed a very successful year's work under the appointment of our Convention Board as field man in Sunday School work. He is now one of the field men under appointment of the Sunday School Board of the Southern Baptist Convention. We are indulging the hope that much of his work will be in Mississippi.

Going to and from our late convention at Yazoo City, many brethren honored our office with their presence and smiles. We could not enumerate all of our own brethren because of the great number. Among the visitors from other States were Dr. E. Y. Mullins, president of our Seminary, and his father, Rev. S. G. Mullins, of Corsicana, Texas. We had the pleasure of having Dr. E. E. Folk, editor of the Baptist and Reflector, of Nashville, to preach for the First Baptist Church at 11 a. m. on last Lord's day. He preached a great sermon on "The Name that is Above Every Other Name." We also had the honor of having him in our home. He is a lovable man and doing a great work in his State for the cause of Christ.

Among the duties the white man owes to the negro, we note the following, as taken from the report on "The General condition of the negro race and their needs," as unanimously passed by the Mississippi Baptist Convention at Yazoo City. "The white people ought to stand for just and equitable laws for his government and protection," (the negro.) "We ought to see that his rights are protected in all fairness under the law to assure him that the rights, property and liberty of all persons must be respected, must not be violated, and that the laws of the State are for the protection of all its citizens. To assure him that vice and crime will not be tolerated, but will meet with speedy and certain punishment under the law."

We commend these faithful words, and the entire report for its plain, earnest and considerate treatment of questions both delicate and profound. The report also points out that it is of the highest importance that the present laws of the equitable division of the school fund between the two races be maintained.

## Let Us Not Worry.

J. MERLE STEVENS.

Why should we worry, you and I, my heart,  
And fill today with sorrow for the past?  
We cannot call again the days gone by,  
Our yesterdays are fled, they could not last.

Why should we worry, you and I, my heart,  
And with today's tomorrow's burden bear?  
Sufficient for today the load and toil,  
Enough there is, I trow, to claim our share.

Today we live and love and do our best,  
Today is ours, tomorrow's burden bear?  
And yesterday is dead; so, heart of mine,  
We'll wait in patience for the coming morn.

Yes, we'll do well our task today, my heart,  
And when tomorrow's work shall claim our care  
He who gave strength for yesterday will give  
Strength for the burdens that we then must bear.



## My Prayer.

BY REV. JAMES ADD. THOMAS, JR.

Jesus, my Lord, to Thee I come,  
A wanderer from thy Father's home,  
No more my weary steps to roam  
Apart from Thee.

A blessing from Thee, Lord, I seek,  
Some gentle word that Thou shalt speak,  
So lone am I, and sad, and weak,  
Apart from Thee.

While at Thy feet I lowly wait,  
Life's ills shall cease, its fears abate,  
For me, once so desolate,  
Apart from Thee.

Let me, dear Lord, beside Thee stay,  
Fill me, Saviour, humbly pray,  
With love and truth I shall not stray  
Apart from Thee.

—From The Christian Observer.

A TEXAS WONDER.  
Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kinds of kidney and bladder troubles, relieves gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. B. W. Hall, the manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

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Annual meeting Grand Lodge B. & P. O. Elks. On account of this meeting the Q. & C. will sell tickets to Baltimore and return for \$29.70 on rail and will sell, via Savannah and steamer for \$32.70. Tickets to be sold all rail July 19 and 20, via steamer July 16 and 18, limit July 25.

ASHEVILLE, N. C., JULY 24-31.

National Dental Association and Adjunct Societies. On account of this meeting a rate of \$19.35 for the round trip ticket, tickets will be sold July 22, 23, 26 and 27, final limit to return August 2.

DETROIT, MICH., JULY 16-19.

International Convention Epworth League. For this meeting a rate of \$27.15 for the round trip has been made. Tickets to be sold July 14, 15, limit July 20. Tickets will be extended until August 15 if desired.

ASHEVILLE, N. C., JUNE 30-JULY 31

Thirteenth Annual Meeting Southern Educational Association. For this association a rate of \$19.35 for the round trip. Tickets on sale June 27 to July 1, limit July 10. Tickets will be extended until October 10 if desired.

TUSKEGEE, ALA., JUNE 26-AUGUST 21.

Summer Schools, Tuskegee, Ala. For this occasion at a rate of one fare plus 25 cents for the round trip. Tickets on sale June 23, 24, 25, limit August 10.

KNOXVILLE, TENN., JUNE 23-JULY 21.

Account of Summer Schools at Knoxville the A. & V. Ry. will sell tickets at rate of \$15.35 for the round trip, tickets to be sold June 21, 22, 23, 28, 29, July 5, 6, 13 and 20. Limit 15 days from date of sale. Tickets will be extended until September 30 if desired.

NASHVILLE, TENN., JUNE 1 TO JULY 20.

Peabody College Summer Schools June 1 to July 20, one fare for the round trip plus 25c. Tickets to be sold May 31, June 1, 2, 19, 20, 21, July 3, 4, 5, with final fifteen (15) days from date of sale. Tickets will be extended until September 30, by payment of fifty cents.

For further information regarding the above quoted special rates write to the undersigned for full particulars.

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## Chinese Perversity.

The Chinaman shakes his own hand instead of yours.

He keeps out of step when walking with you.

He puts his hat on in salutation. He whitens his boots, instead of blackening them.

He rides with his heels in his stirrups, instead of his toes.

His compass points south.

His women folks are often seen in trousers, accompanied by men in gowns.

Often he throws away the fruit of the melon and eats the seeds.

He laughs on receiving bad news. (This is to deceive evil spirits.)

His left hand is the place of honor.

He says west-north, instead of northwest, and six-fourths instead of four-sixths.

His favorite present to a parent is a coffin.

He faces the bow when rowing a boat.

His mourning color is white.

He stands with his back to the teacher when reciting a lesson.

He studies at the top of his voice—Baltimore and Richmond Advocate.

## Had to Say Something.

A city missionary whose work keeps her most of the time in the tenement-house districts, is often called upon to harmonize discordant elements and adjust the petty differences common among residents of the slums. One day the frowzy-headed and bedraggled mistress of a "suite" of two woefully dirty rooms on the "fourth floor back" of a tenement called "The Rookery," complained as follows of a neighbor:

"She's turribly hard to git 'long with, ma'am, an' she gin't got the first instink o' a lady, ma'am."

"I hope you have never told her so," said the missionary gently.

"Indeed I ain't ma'am—at least, not in so many words. Because she ain't no lady ain't no sign I shouldn't be one. I've never said nothing to her 'ceptin' to tell her two or three times that o' all the long-tongued, speakin' meddlin', bad-mannered, low-down trash I ever bumped up ag'in, she beat 'em all! I ain't ever said nothing but that to her. O' course, there's times when a body has to say something, ma'am!"—July Woman's Home Companion.

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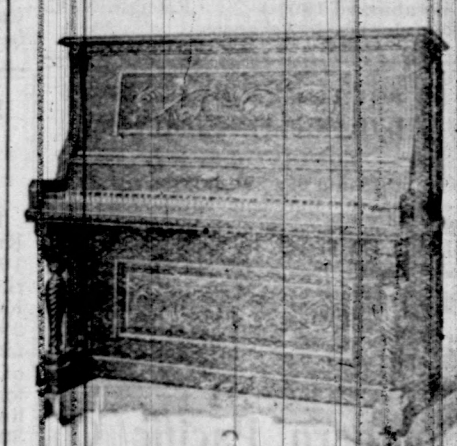
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In the Crusade  
In This Country

for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contrived a very large share, to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this landing and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and so to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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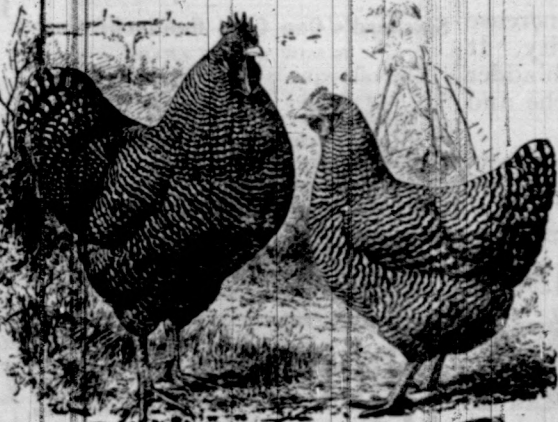
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At her home at West Side, on Saturday evening 9 p. m., June 27, age 45. She was a member of Port Gibson Baptist church, a consistent Christian ever ready to sing praises to her Lord and do his will. A beautiful and impressive service full of consolation and encouragement to her bereaved was conducted by Bro. Thompson at her home. She leaves a husband and two daughters and many friends to mourn her loss.

A trial bottle is sent free of charge, to every reader who has chronic Stomach, Mucous Membranes, Congestion of Liver or Kidneys, or Inflammation of Bladder. One dose a day relieves immediately, cures absolutely, builds up the nervous system and promises a larger, purer and richer blood supply.

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## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

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Mrs. E. G. Hackett, President,  
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## Program.

July, 1903.

Programs are suggestive. It is hoped those in charge will make necessary changes.

Subject—The Sunday School Board.

1. Praise Service in song.  
2. Precious Promises—Prayers to the meeting, ask several to come prepared to give one; these to be supplemented by Leader.

3. Thanksgiving for the light and comfort of the Bible.

4. Nuggets of Thought—We are in our power to put untold gladness into other lives. We can do it by turning the divine lesson of service, and by regarding every person as one to whom we are sent on an errand of love.—R. Miller.

5. What Others Have Done—Selections from leaflet "Missionary Heroes."

6. Receipts and expenditures of S. S. Board. (See Mission Topic Card.)

7. Leaflet—"Our Obligations to the Nashville Board," by Rev. Z. J. Cody, D. D.

8. Open Parliament—How may the Society help the Sunday School Board? (See Recommendations.)

9. Appointment Committee to secure Missionary Day Literature, to bring this subject to the attention of Sunday School Superintendents. Send to Dr. J. M. Frost, Nashville, Tennessee.

10. Prayer, remembering the S. S. Board, its work; our young people, their needs; ourselves, our responsibility.

11. Business—Minutes, collection, etc. A suggestion: What thank you for giving ten cents to each member for investment during the summer?

12. The Lord's Prayer. (In concert.)

Woman's Meeting at Yazoo City, Wednesday afternoon, July 8, 1903.

The ladies assembled in the Methodist Church of Yazoo City, on Wednesday afternoon at half past three o'clock to hold their annual meeting, in connection with the Baptist State Convention. "Praise God from

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 18 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

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Wholesale Druggists, Toledo, O.  
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.  
Hall's Family Pills are the best.

## Long Hair

"About a year ago my hair was coming out very fast, so I bought a bottle of Ayer's Hair Vigor. It stopped the falling and made my hair grow very rapidly, until now it is 45 inches in length."—Mrs. A. Boydston, Atchison, Kans.

There's another hunger than that of the stomach. Hungry hair needs food, needs hair vigor—Ayer's.

This is why we say that Ayer's Hair Vigor always restores color, and makes the hair grow long and heavy. \$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

whom all blessings flow," was sung. Mrs. Woods, Secretary of Woman's Central Committee, introduced to the ladies Miss Gill of Meridian, who kindly consented to preside in the absence of Mrs. Hackett, president of the Central Committee. Mrs. Woods offered a fervent prayer, that Miss Gill have divine guidance, in her arduous work. The devotional exercises were led by Mrs. Helen Ellis, of Dunbar. Psalm 138 and Acts second chapter were read and commented on. Mrs. J. L. Johnson led in prayer, and "Coronation" was sung.

During the enrollment of delegates the ladies sang "Let us Work in the Vineyard of the Lord." Mrs. Shipp of Yazoo City, read a beautiful address of welcome, to which Mrs. Miller of West Point, made a graceful response. Mrs. Gill then read a few words from the absent president, addressed to two classes of workers, viz: to those who must stay at home, by the stuff and the children, and to these were given for their comfort, these words of Scripture—They that sow in tears shall reap in joy. They that go forth with weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them." The second class addressed by Mrs. Hackett, was the larger one to whom was accorded the joy of coming to this meeting, and to them she commended the Scriptures—"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."

Mrs. Woods made apology for a rather lengthy report, stating that her heart was so full of the

work that she could not make it shorter.

A special feature of the report was the recommendation that the ladies observe one special day in the interests of State missions, just as they do for foreign and home missions, when the Christmas offerings and those for the Home Board are made. The report was unanimously adopted. Mrs. McComb was appointed to present the subject of providing a home for our missionaries in the Hak-ka field of South China; but was prevented from coming on account of sickness—Mrs. Woods took her place, speaking in most pathetic terms of the death of our Brother Williams in the Hak-ka country.

While the amount of the pledges for the object presented was being summed up, Miss Stapp sang "Redeeming the Precious Time." The amount reported was one hundred and thirty-seven dollars.

After prayer by Mrs. Helen Ellis, the meeting was dismissed.

Yazoo City, July 9, 1903.—The ladies assembled for their second meeting at nine o'clock a. m., instead of at 3:30 p. m., in order that the kind invitation of the "King's Daughters" to make an excursion on the river, might be accepted.

The devotional exercises, led by Mrs. O'Brien, were introduced by singing "I am Thine, O Lord." The 90th Psalm was read, and prayer offered. The ladies sang "Sowing in the Morning."

The report of the committees on enrollment showed an aggregate of about 50 names.

Mrs. Woods read a Model Suggestive Constitution to be submitted to the ladies for adoption, if this course seem well. The Constitution, was voted upon by sections, and adopted.

The report of Sun-Beam work was read by Mrs. Halder, of Yazoo City, Mrs. Broach, of Meridian, the Band Superintendent, being absent. The report was adopted. Mrs. Perry of Grenada, spoke of this work among the children in her town. Mrs. W. E. Ellis told of their doings in Crystal Springs. Mrs. Sam Ellis gave a report of the great work accomplished by the children of

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Dr. R. E. Woodard, Little Rock, Ark.  
Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous ointment a very short time. The Oil Cure is certainly a wonderful discovery, and a great benediction to suffering humanity. I feel that others who are suffering should know of this.

Yours gratefully,

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The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact, all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.

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Clinton. Miss Gill gave some details of the children's mission work at Meridian. The ladies refreshed themselves by singing "The half has never yet been told."

Mrs. Holmes read a letter of greeting, giving also a report of this work from the sisters of McComb City. The Church Building & Loan Fund was introduced by Mrs. Cohoon, and discussed by several ladies. The sum of sixty dollars was pledged. The roll of associational vice presidents was called, and some responses made.

The chairman of the committee on plan of work, Mrs. Glenn, of Starkville, read her report, which was adopted.

Mrs. W. E. Ellis presented the report on Publication and this also was adopted. Miss Clara Boyd presented the report on obituaries.

Mrs. P'Pool read a report on resolutions which being adopted, brought to an end the meeting of the Union. A contribution was taken for the benefit of the very efficient little pages. The ladies sang "Blest Be the Tie that Binds," while giving each other the parting hand.

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W. I. THAMES, Principal.

## My Wife, You're Growing Gray.

BY REV. D. Y. BAGBY, PH. D., TH. D.

I have stopped today; I'm thinking,  
Pondering what the people say;  
And it makes me sad and solemn—  
They tell me you're growing gray.  
How the time is flying past us!  
How the birthdays come and go!  
Is it true that my companion  
Silver-white has got to grow?  
How well men's duty does her duty,  
As she calls the days of old;  
When, in happy, girlish beauty,  
Your young life did then unfold.

How our paths were turned together,  
And our hearts were linked with love;  
And we then, in life were started,  
With the Lord, Who rules above.  
Yes, we wed, and then how happy,  
Gan the race for daily bread;  
How I wanted earthly honor—  
But the Lord's work came instead.

Al! full well I still remember,  
Twixt two risings of the sun,  
Came a little cooing baby;  
Yes, 'twas then we had our son.  
Then the happy plays and romps,  
How we loved the little boy!  
How we thanked the blessed Savior,  
Who had filled our hearts with joy!  
Like young parents, we both thought  
He's the only boy on earth;  
And we laughed and played together  
With the little bud of mirth.

'Twas not long till came another,  
With her pretty eyes so blue;  
Then the little son was "brother,"  
For we had a daughter, too.

Then the days—how fast they hurried,  
Chasing by—in jolly race,  
Came and went, with joy and trials,  
Drawing lines upon your face.

And our baby boy is larger;  
Yes, the girl is growing, too;  
Soon he'll want to go a-courting,  
Just like "father" used to do.

How the growing, saucy youngsters,  
Make us feel we're getting old!  
They are up and telling love-yarns,

Ere our love is fully told.  
Oh! how passes life's short living!  
Yes, how quick 'tis flown away!  
Wife, they speak the truth too plainly,  
When they say you're growing gray.

I've been very sadly cheated!  
Cheated bad, to tell the truth;  
"What! by me?" No, beg your pardon,  
Cheated of my happy youth.

'Twas too short, I mean, my darling;  
Fearful short, and o'er too soon;  
We are old, and yet I would be  
Still enjoying "honey-moon."

Yes, 'tis true; you're getting older;  
But I'm blind, I cannot see;  
If you do get somewhat grayer,  
You're "Miss Helen" yet to me.

I believe your hair is whiter;  
But 'tis never old to me;  
Love hangs glasses o'er our noses,  
We cannot the wrinkles see.

By our hands we stood united,  
That together we might be;  
So, gray hairs I have invited,  
Just to keep you company.

But if earthly joy was all, love,  
When young folks are joined in pairs;  
I should shut my eyes and never  
Want to look upon gray hairs.

One came down, from heaven sent us;  
Sweetest story ever told!  
And He says He'll love and save us,  
Whether young, or growing old.

And He says that His dear Father,  
Will be our Father, too;  
If we're "born again" and follow,  
His sweet teachings, strict and true.

Yes, 'twas once, upon a mountain,  
He was changed; Oh! glorious sight!  
And His garments shone so brightly,  
And His hair was purely white.

Al! well, wife, you're only dressing,  
For His wedding; blest delight!  
As a bride adorns for husband,  
You, too, dress your hair in white.

We are waiting for His coming,  
For that happy, glorious day;  
We shall see Him, and be like Him;  
Then, thank God, you're growing gray.

—Standard  
Navasota, Texas.

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3. Only two boys in a room.
4. Furnace, electric lights, hot and cold baths.
5. Careful discipline, low rates, safety for the boys.
6. No saloons in the town or the county.

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Why use those old, poorly constructed desks that have been made out of odds and ends when every boy who condemns them? Our new "Ball-bearing" Patent Desk is a marvel. Realize this carefully: Each piece of wood is carefully selected that no imperfections may creep in; then it is seasoned perfectly. Each casting is subjected to a high-pressure test before it is accepted.

All furniture is GUARANTEED ABSOLUTELY for a Period of FIFTEEN YEARS. We can furnish you with anything used in your school, such as Crayon, black-boards, Maps, Globes, etc.

Let me know your wants and I shall visit you.  
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As well as a Sure Cure for Chills and Fevers, Malarial Fevers, Swamp Fevers and Bilious Fevers. Just what you need at this season.  
**IT NEVER FAILS. Mild Laxative, Nervous Sedative, Splendid Tonic.**  
Guaranteed. Try it. Don't take any substitute.  
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His practice includes all AILMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The *percentage* of cures in every ailment has indeed seemed, miraculous. There are reasons for this wonderful record:

1st. He is not Hypnotized by a party spirit—His familiarity with the medicines of the different schools, as well as of the different modes of cure without drugs, makes him a good tool in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands and expects of his patients that his advice must be taken. 5th. He delights to know he is in God's hands and constantly prays for His help. 6th. He makes no pretensions as a divine healer but insists that his prescriptions must be followed to insure success. 7th. Eradicating the idea that their money has anything to do with the curing, he insists that his patients be prompt, true to themselves and not fault-finding, doubting but hopeful and confident.

If you put yourself under Dr. Jones burn all bridges behind you. With him your money don't take the place of a cure. He feels that *the cure must be effected* and the patient should be *determined* by the help of God to be cured with DR. JONES as the means. Each determination brings the good results. To such as can accept his services under such feelings he would say, don't wait to try this, that or the other remedy. Commence at once. Health resorts, mineral waters and surgical operations or any system of dealing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by the most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One paid his fee in advance, took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions laid aside—one even forgotten, a large dose of calomel of his own prescribing a great deal worse, is too sore and aches too much to be disturbed, goes off to mineral springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up and, while it is advisable in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. They can take this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cart in the above instance was put before the horse. Mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination all may be well.

*Per contra* to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withal, such a happy disposition in their presence that confidence is at once inspired and doubt vanishes. This places them at once on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefitted thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding. He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1880-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing intervention and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

## **THE ART OF HEALING**

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy 1900.

Graduate Chicago School of Psychology 1899.

Ex-President Board of Health and Howard Association, Crystal Springs.

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Member Alumni Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

**TERMS.**—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

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